GOOD NEWES FROM HEAVEN:

OR,

SAFE-CONDVCT, DISCOVERING many Treasons and *horrible plots against every ones soule, with helpe from God against them, that* (escaping them all) the soule may come safe *to Heauen at last, which else will bee lost for euer.*

By TIMOTHIE ROGERS Preacher of Gods Word in *Essex.*

The second edition enlarged.

1. THES. 3. 5.

I sent (vnto you Timotheus) to know your faith, lest by some meanes the tempter haue tempted you, and our labour be in vaine.

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TO
THE RIGHT
WORSHIPFVLL
and vertuous *Ladies*, the *Lady* ANNE BROMLEY of Holt in Worceſter-ſhire; and the *Lady* MARIE EDEN of Ballidon Hall in Eſſex, T.R. wiſheth al *Heauenly Happineſſe.*

RIght Worſhipfull, I am bold to preſent vnto your perſonages, this ſmall Treatiſe of good Newes, a little part of my ſtudies, as a viſible acknowledgemẽt of my deepe ingage-

ments to you both; of which ſmall preſent I may ſay as *Dauid* of his, 1 Sam. 30. 26. *Behold a preſent for you, of the ſpoyle of the enemies of the Lord.* I match you together for diuerſe reſpects: Firſt, becauſe you are matcht by God, aged by him in the holy profeſſion of religion, and my hope is of you, that you haue made choiſe of *Annahs* piety, Luke 2. 37. and *Maries* portion, Luke 10. 42. that though you bee widdowes to the world, yet virgins to God; and the number of thoſe fiue, *Mat.* 25. 2. that waite for the Bride-groomes comming. Secondly, you are matcht by the world, not onely priuately in ſtate of widdow-hood, but alſo poſitiuely in titles of honour, which the Lord ſanctifie

to

to you. Thirdly, I ſtand equally obliged to you both; the one of you hauing beene a bountifull friend vnto me in the time of my minority, & al the while I was at the Vniuerſitie many yeares together; the other of you a munificent encourager of my labours, ſince I came into theſe parts of Eſſex. My requeſt vnto your Worſhips is, to accept of this, as a ſmall teſtimony of my gratefull minde; my requeſt to God is to bleſſe it to you, and to bleſſe abundantly both you, and yours; and that you may either continue here as Mothers in his Iſrael, or elſe bee receiued, (when hee ſees good) as Saints and Cittizens into his Heauenly Ieruſalem.

Your Worſhips in all true obſeruance,
TIMOTHIE ROGERS.
From Much-Tey in Eſſex.

To my friendly Neighbours, and well-beloued Pariſhioners, the Inhabitants of Much-Tey, Salutations.

BRETHREN; *what Newes? is almoſt euery ones queſtion in theſe daies, abounding with ſuch varietie of occaſions; but the anſwer for the moſt part to this queſtion, doth not giue ſatisfaction; there being but little newes either good, or certaine; and yet if it bee certaine, and not good, it doth not giue content: this newes which I here bring you, is both good, and certaine; good, becauſe it is concer-*

ning

ning heauen, and our ſafe comming thither; certaine, becauſe it is brought vs by letters directed from the Court of heauen, (the holy Scriptures) from whence there cannot come any vntruth, would you then heare ſome good newes? here it is; and that which is true and certaine? Doubt not of this: theſe things I haue lately publiſhed to your eares, and now to your eyes, that both may be witneſſes of the truth of God; as alſo of the vntruth and falſhood, of the diuell, the world, and fleſh: In preaching vpon the Lords Prayer vnto you, I inſiſted longer on the ſixt Petition then at firſt I intended; for entering into the maze of ſpirituall temptations, I could not ſo ſpeedily finde the way out, as I had thought; the matter is very

weighty, for how many would go to heauen, if the diuel, the world, and the flesh would let them; or let them alone? which will neuer be; besides, this subiect is not so ordinarily handled, as some other points of Christian Religion are: Brethren, the vnfained desire of my soule is, that your soules may be saued; meerely out of this desire, haue I bene content, to put these notes to print; that comming thus afresh againe to your memories; they might bee more deepely imprinted in your hearts; vse them well and aduisedly, that thus being acquainted with the subtill snares of hell, you may escape them all, and so though it be very hard, get safe to heauen. I haue bene larger in those temptations of Sathan, as being my chiefe scope; and very briefe in those

those of the world and the flesh, being more vsually handled, and better knowne: if you gaine any fruit hereby, thanke God for it, and remember alwaies to pray for your Pastor, that daily prayes for you; that so his labours may be profitable among you, and effectuall in your hearts for your euerlasting saluation.

An vnworthy Minister of
the Gospell of Christ;
yet your louing Pastor

Timothie Rogers.

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GOOD NEWES from Heauen.

Parishioner.

SIR, I perceiue you are bound for heauen; what newes do you heare I pray you? is it possible thinke you, to get thither in these dangerous times?

Pastor.

Good Newes, God bee praised;

praiſed; it is not onely poſſible but certaine, if men will bee at the coſt, and paines, which few will be at in theſe daies; they thinke that heauen will come alone, & that Preachers make more adoe about it then needs; but if they will aſſay it, they ſhall finde it the buſieſt peece of worke, that euer they tooke in hand all their liues, and that it will coſt them the ſetting on, before they can get heauen: But what moues you to make this queſtion, whether it be poſſible.

Pariſh. Becauſe they ſay wee haue ſo many enemies, ſtrong, & craftie, lie in waite

for vs; and doe continually lay their ambuſh, plots, and traps, ſo thick euen as haile-ſhot in our way to catch vs, that it is not almoſt poſſible for any to eſcape them.

Paſt. This that you ſay of our enemies is moſt certainly true; ſo that if we had no better skill then our owne, it were not onely almoſt but altogether impoſſible to eſcape thorow them, or get to heauen; we ſhould be ſure to lie in the duſt; but our renowned and worthy Generall, the Lord Ieſus, Maſter of the field, hath broken thorow victorioufly himſelf, & made way for his followers; he

he hath prouided for vs safe-conduct, & direction, which if we follow, safe and good; but I must bee plaine with you, you must take paines & haue al your wits about you, for you must goe al the way by *a rule*, or line stretcht from heaue, called the *word of God*, which if you let goe neuer so little, you shall presently bee intrapped by the enemie where you shall bee most wofully vsed if not cruelly murdered: but if you will go along with me, you shall speed no worse then I doe, let vs keepe to our direction, and then feare not, but by Gods grace wee shall come

Gal. 6. 16.

come safe to heauen.

Parish. Blessed be the Lord that hath sent you this day to keepe me company, & go before me; for sure if I had gone alone my soule had beene surprised and lost, though it had had a thousand liues; ô poore creature that I am, ô my poore soule.

Past. Why, how now man? what is the matter? wherfore do you so quake & quiuer?

Parish. O my heart doth euen tremble to think, what horrible danger I was in and was not aware of it. Psal. 55. 5.

Past. Well, bee of good cheere, feare not, hold fast by the line, the rule of direction,

ction, follow mee, let not goe your hold, and all ſhall bee well by the grace of God.

Pariſh. The Lord grant it, and ſend vs good ſpeed: but I pray Sir, what enemies are theſe, that are ſo much ſpoken of?

Three great enemies of our ſoules.

Paſt. There are three great Commanders, the Diuell, the World, and the Fleſh; all which muſter together, and marſhall themſelues in battaile araie againſt euery ſoule; hauing each of them their ſeuerall ſtratagems, moſt cunningly laid, and craftely contriued; theſe I ſhall ſhew you, and point our

out to you as they lie in our way, all along as we goe: and first to beginne with the diuell, who is our arch-enemie, and the chieftaine of the hellish champertrie; hee hath sundry fearefull properties; as first, hee is very strong and powerfull, therefore called a *roaring Lion*; 1 Pet. 5. 8.
very craftie-headed, and subtill, therefore called *the old Serpent*; Reu. 20. 2.
very malicious and enraged (hee will yeeld to no peaceable treaties, but onely vpon condition of the losse of the soule) therefore called *a red Dragon*; hee Reu. 12. 3. 9.
is very vigilant, and watchfull, and so compared to

Mat.13. 25.39 to an *ennious man* that is ſtirring by night, to ſow tares among corne, waking to do miſchiefe when others ſleepe; hee is very diligent, and laborious, and therefore compared to a Ranger, whoſe walke is the world, Iob.1.7. *going to and fro in the earth, and walking vp and downe in it*, not thinking much to take any paines, neither is he euer weary thereof, that he may deſtroy ſoules. Laſtly, he is exceeding falſe; Ioh.8.48. *there is no truth in him*, there is no truſting of him; when hee ſpeaks you faireſt, hee meanes you worſt; he will ſpeake you faire, and cut your

your throat (as it weare) deadly wound your ſoule.

Pariſh. Oh alas, what an horrible Monſter is this, for euery poore ſoule to grapple with? what! a Lion, a Dragon, an old Serpent, an Enuious man, and all in one? Who is able to fight with this beaſt, or to wage warre with him? ſurely none but Chriſt, and a Chriſtian that hath Chriſts vertue in him: I ſee well it is no playing with the diuell, but worſe then madneſſe; as all they doe, that dally with ſinne, for if it bee ſinne, the diuell is in it ſure: but I pray you

ſhew

ſhew mee ſome of his ſnares, and dangerous temptations.

Paſt. To ſhew you the particulars thereof weare impoſſible, becauſe they are innumerable; for hee tempts all perſons, in all places, at all times, in all things, in all actions.

1. *The diuell tempteth all perſons.*

Firſt, I ſay he tempts all perſons, rich & poore, high and low, learned and vnlearned, Princes & meane men, Preachers and Hearers, Lawyers, Merchants, Tradeſmen, Husbandmen, Maſters, Seruants, Students, Trauellers, all of all conditions, of both ſexes, both men women,

men, one as well as another, bee they what they will be, hee will set vpon them, and haue about with them hee will trie a fall with them, or else hee will want of his will.

Secondly, hee tempts in all places, within doores & without, in the shop, in the ware-house, in the hall in the kitchen, in the sellar, in the parlour, in the barne, in the chamber, in the closet, in the study, in the bed, at thy board, in the prison, and dungeon, in the market, in the seate of Iustice, in the Church, yea, the Pulpit, in the fields, on the sea, yea in the

2. In all places.

the bottome of the sea, as he
Ionah 2.4. tempted *Ionah* in the whales belly to dispaire; vnder ground, and on the tops of mountaines, and in the clouds, as hee tempted our Sauiour; there is no place free from him; and no maruell, when we see him crept into Paradise to our first parents.

3. *At all times* Thirdly, hee tempts at all times; in child-hood, in youth, in middle age; in old age; by night with sleeping dreames, and by day with waking dreames of worldly vanities; he tempts you in company, and when you are alone, hee will

will let you alone at no time; whether you obſerue it or no, he is alwaies inſnaring of you, the onely difference is when you obſerue him not, you are in moſt danger of all.

Fourthly, I ſay hee tempts in all things, for hee knowes how to make any thing a temptation to thee, viz. an intiſement vnto ſinne, houſe, ground, land, ſtocke, cattle, wares, plate, iewels, money, goods, houſehold ſtuffe, meate, drinke, apparell, fire, water, orchards, gardens, bookes, friends, foes, husband, wife, children, ſeruants, 4. In all things

ſeruants, there is not any of theſe, or any thing elſe, that thou canſt ſee, touch, meddle with, or haue to doe with all, but the diuell can and will, if you take not heede of it, make it a ſnare vnto your ſoule; by drawing you to ſet your heart too much vpon it, to delight too much in it, and truſt to it or elſe to abuſe it, by running into exceſſe in the vſe of it.

5. *In all our actions.*

Fiftly, hee tempts vs in all our actions; when you are well doing to draw you to doe ill, when you are ill-doing to draw you to doe worſe;

worse; in buying and selling, bargaining, eating, drinking, walking, talking; in all our worldly imployments hee tempts. Further also in the workes of charitie, yea in the workes of piety, when we are conuersing with God in holy exercises, praying, reading, meditating, &c.

Thus then you see that the particulars of Sathans temptations are infinite many; but yet for your satisfaction, and behoose, I will do what I can, to lay open to you some of the chiefest; & draw a great many to some principall heads, which you being well acquainted with,

The scope of the Treatise.

may know the better how to be directed as touching very many particulars beſides, which are reducible hereunto, or ſuch like.

Pariſh. I ſee now by this that you haue ſaid, that I haue beene hitherto very foulely miſtaken, and in a great errour; for I had not thought that euery body had beene in danger of the diuel, or troubled with him, but onely ſome bad people, as witches, theeues, murderers, and ſuch like: as alſo a few ſimple people that are ſaid to be troubled in mind, but none others I thought; and I dare warrant you on my

my knowledge, there are abundance of the same mind euery where: Oh, how grosely are they deceiued! but I pray proceed in your course to lay open vnto view some of Sathans principle temptations.

Past. Goe to then, I will draw them into some rankes and set them all on a row, that you may discerne them the better. Sathans temptations therfore are some concerning our spiritual estate; other some concerning the holy meanes of saluation; a third sort touching our faith; fourthly, concerning our outward estate in the world either

Nine sorts of the diuels temptations.

1.
2.
3.
4.

either of prosperity or aduersity; fiftly, touching an holy life; sixtly, temptations of euill thoughts and imaginations; seuenthly, such as are fitted to our inclinable disposition; eightly, methodicall temptations working by degrees; ninthly, yeelding temptations, giuing way for the getting of more aduantage.

Pariſh. What wonderfull troopes are here discouered al on a suddaine! who would once haue imagined, that there had beene so many, so closely couche together?

Paſt. Yea, if you should see them all you would say so; but

but alas, you ſee but a little part of them, only the vantgard, all the reareward is behind: but to come to the firſt troupe, and to lay open that vnto you firſt, namely his temptations concernig our ſpirituall eſtate and condition of our ſoules. Thus hee tempts men diuerſely, and preuailes with a great many. Firſt, perſwading them that their eſtate is paſſing good, when indeed it is very bad: thus the Phariſee, Luke 18. 11. *God I thanke thee* (ſaith he) *that I am not as other men are, extortioners, vniuſt, adulterers, or euen as this Publican*; whereby appeares that hee

The firſt ſort of temptations of Sathan.

1.

thought himselfe a good & godly man, making no question of it, but yet hee was farre wide, for our Sauiour concludes, *that he went away vniustified*, and therefore was a wicked man. Such another was the young man in the Gospel, *Mat.* 19. 20. who thought, and shamed not to auouch, that hee had all his life *kept Gods commandements*, and therfore could not chuse, but thinke himselfe at least quit with God; and out of his danger, nay rather God in his debt, for keeping his commandements, then he in Gods for breaking any of them; and yet

yet we know what became of him hee turned his backe vpon Christ and heauen to, and so went away with the losse of both. Such weare the Iewes that thought that God was their father, and said so too; brauing it out with our Sauiour; but hee tels them the contrary. And thus the diuell deales with numbers among vs in these daies and ouercomes them; who thinke that they are in as good a case for their soules as the best, and as wel in the fauour of God as any other; and yet it is apparent to the contrary: for a much as they were neuer yet hew- Ioh. 8.41.

ed, and hammered by the Law; softned, and meekned by the Gospell; but still remaine the same they were borne, or worse, nothing but nature in them; carnall, worldly, prophane, loose of life, grosely ignorant they are, or at the best coloured a little with Religion, being vnder the sunshine of it; and yet thinke themselues sound Christians, and the good people of God; nor shall all the Preachers in the world perswade them to the contrarie; Oh confident people and vnwise! So strongly hath the diuell intangled them, in this snare, wherein he holds them

them ſo faſt, that there is no getting them looſe, becauſe they will not; Oh that they would be willing! whatgood might bee done! that they would think worſe of themſelues that their caſe might be better, which they muſt do, or elſe it will neuer bee; why ſhould they not bee willing to come out of the ſnare of the diuell, wherein they are taken captiue by him at his will. But as the Phariſee, ſo they, thinking themſelues not ſo bad as others, vniuſt, extortioners, adulterers, &c. but as the rich man, that they keepe Gods Commandements, at

leaſt as well as others doe, therfore care not to become better, and ſo remaine ſtarke naught. O wofully ſeduced ſoules! the diuell hath them, and will hold them, while they are of this minde.

Secondly, others he deales withall after another faſhion, for they being in a good eſtate euen of regeneration; hee tempts them to thinke they are very bad; euen out of Gods fauour, and in the ſtate of damnation, reiected of God and caſt off. Thus *Ionah* being in the bottome of the deepe, (& as himſelfe ſaith) *in the belly of hell, Chap. 2.2. then I ſaid I am caſt out*

of

of thy sight, ver.4. So *Dauid*, Psal.31.22. *I said in my haste, I am cut off from before thine eyes.* And *Heman*, Psal.88.6. 7. *and* ver. 14. *Thou hast laid me in the lowest pit, in darkenesse, in the deepes, thy wrath lieth hard vpon me, &c.* And the Prophet, Psal.77.7. *Will the Lord cast off for euer? and will he be fauourable no more? is his mercy cleane gone for euer, doth his promise faile for euermore? hath God forgotten to be gracious? hath he in anger shut vp his tender mercies?* Whereby appeares that hee was mightily assaulted thus to thinke. And thus Sathan set vpon *Iob* by the mouth

Shew the Lord, William R.

mouth of his friends, as appeares by diuerſe paſſages in that booke. And thus hee tempts not a few ſound beleeuers in theſe daies; taking his aduantage of the tender age of ſome, being but lately brought to the faith; and therefore but weake as yet, and their ioynts not ſo well ſetled, and therfore more eaſily he makes them ſtagger.

Others he takes aduantage againſt, and as it were his riſe to leape vpon them, from ſome foule ſinne, and fall of theirs, ſo keeping them downe, and holding them vnder, that they can ſcarce diſcerne the light of Gods counte-

countenance or heauen, hee lies so hard vpon them; and then they thinke themselues almost in hell; nay sometimes they yeeld themselues as conquered by him who keepes them downe buffeting them, till he make them say, ô thine thine Sathan; I yeeld, God hath forsaken me: and what a pitteous case is this? But this is in their haste and sore extremitie; for God will not loose them so for all that.

Parish. Be there no remedies to helpe, and relieue our selues withall against these temptations?

Past. Yes, God of his good-

goodneſſe hath prouided well for vs: this therefore you muſt doe, you muſt deale ſoundly, plainely, and thoroughly, in trying your eſtate, that ſo you may truly ſee, and finde out in what caſe the ſoule is, and in what ſtate you ſtand before God; for which purpoſe, you muſt weigh your ſelfe, not in the large ſcales of ſelfe-conceit, ſelfe-loue, carnall reaſon, &c. For they will not caſt you, vnleſſe you haue ſome horrible and hainous ſins ſticking on you, ſuch as the gaole claimes for its right, no not ſometimes then neither: But weigh your ſelfe with the ſcales

Remedies ſound trial.

Not by falſe rules.

ſcales and weights, of the Sanctuary (the holy Scriptures) which are like gold-weights, which will ſhew if there be but a graine or leſſe wanting: So the Word of God will caſt you, if you want but one ace of a good man; yea though you had maſſes of money, or mountaines of gold on your back, and *load* your ſelfe *with this thicke clay*: as *Belſhazzar* was weighed in the ballance, and found too light, for all the weight of his kingdome that lay on his backe: but if you hold weight by this ballance of the Sanctuary, al is well & good; you may be ſure

By Gods Word.

Hab. 2. 6.

sure you shall go for current before God. In a word, trie your selfe wel by the Word of God, which will tell you the truth; but in any case not by your owne heart, which is deceitfull above all, its a false measure, and *Hee that trusts his owne heart is a foole*, Pro. 28. 26. Nor yet by your neighbours; (for *the Lord seeth not as man doth*, 1 Sam. 16. 7.) especially if they bee flatterers that sooth you vp, for such do but helpe Sathan to set his net to catch you, *Pro. 29. 5. A man that flattereth his neighbour spreddeth a net for his feete.* Well then take the right touchstone,

Not by our owne heart

Nor neighbours.

Gods

Gods word, truſt only to it, which will ſhew thee truly what thy ſtate is, and dare not to thinke thy ſelfe in the fauour of God, or ſtate of ſaluation, vnleſſe the Word of God doth warrant it to thee, and giue thee proofe thereof; which if you doe, then *caſt not away your confidence which hath great recompence of reward*; hold your owne, and know your eſtate to be good, whatſoeuer Sathan ſhall ſuggeſt to the contrarie. Heb. 10. 35.

Pariſh. What ſay you of the ſecond ſort of Satanicall temptations, viz. concerning the meanes of ſaluation; *The ſecond ſort of the Diuels temptations.*

on; the holy exercises of Religion, both publike and priuate?

Past. Two things he endeauours principally concerning this matter, 1. To keepe men altogether from the vse of them, or as much as he can; which if he cannot doe; then Secondly, that they may abuse them to their owne destruction.

Two waies he hindreth holy means.

For the first, if it be possible he will keepe them from the meanes, knowing that is to worke surest for himselfe, ther's no hope to catch the fish, that will not come neere the baite; whereas if it come to it, though but to play

1.

play with it, it may bee caught; ſo mens ſoules by the meanes: therefore Sathan will (if he can) keepe them away.

For effecting whereof he vſeth ſundrie ſlights, as bringing ſome to his bow, to deſpiſe the meanes for the homelineſſe, and ſeeming-vnſufficiency thereof, as Preaching is but an houres talking, cold prayers; can they ſaue my ſoule? and ſuch like many: (as the Iſraelites their light Manna: and *Naaman* the common water of Iordan) or elſe finding fault with Church, and Miniſtery, ſo all muſt be faulty; thus

thus doe sectaries.

Others, though they will not seeme to despise the publike, yet the priuate, and family-duties they do, thinking them meerely needlesse and new vpstart customes: thus haluing with God, which the diuell is glad of, hoping that all will fall to his share at last. Others, though they contemne not (they say) neither the publike, nor priuate, yet they thinke them not of such necessity, but they may vse them at their libertie; as their apparell, to put on or leaue off, as they list themselues, and as they see good.

Others, though they goe not

not to Church, yet as long as they reade good bookes, and prayers at home, they hope God will hold them excused, yea so the tempter tels them indeed; but God saith, *Hee that turneth away his eare from hearing his Law, euen his prayer shall be abomination*, Pro. 28.9.

Otherwise Sathan holds men from the meanes, by laying blockes in their way, which hee thinkes they cannot leape ouer, nor remoue; so with *Paul*, who was to go to preach to the Thessalonians. *We would haue come vnto you, euen I Paul, once and againe, but Sathan hindred vs:* 1 Thes. 2. 18.

vs: and if he might haue his wil, whensoeuer we go forth to heare a Sermon, or about any holy exercise, he would breake our legges or worse.

Sometimes he perswades people that they haue verie lawfull, and iust occasions of absence, or omitting, when it is not so; as gentlefolkes, because they haue not a compleat attendance, to go in state; the poore because they want apparell; the old because of their age; and the lame because they cannot go; though neither of these but can make shift to go further with the helpe of a beast, vpon their worldly occasions,

casions, as their owne conscience tels them; and can their beast bee put to a better work, then to helpe them to Godward and to heauen? Others, not in Winter, the weather is so cold, and waies so bad, nor yet in Summer the weather is so hot: The Lawyer hath his clients to come to him for counsell: the Tradesman is going to Church to serue God, perperhaps on the Sabbath-day there meets him a chapman to buy wares, he can go no further, A crampe of cold Deuotion hath taken him, a very lawfull excuse, for a man must liue on his trade.

The

The Country-man muſt ſtay home to watch his fruit at time of yeare from being ſtolne, or ſome ſuch thing, or hedg-keepers from breaking his hedges: The good Houſe-wife, but I am ſure bad Chriſtian, hath her brewing, baking, waſhing in hand on that day, &c. Thus the diuell makes a match with them, they ſtrike it vp, contented, they haue their owne wils, they looſe their ſoules.

Others, he workes vpon that are of honeſt hearts (I hope) to withdraw them from the meanes, perſwading them that they take

Gods

Gods Name in vaine, because they profit not by them, and doe but increase their own condemnation, & therfore that they were better not vse them at all: thus he appeares to these in the likenesse of conscience.

Secondly, if hee can by none of these tricks preuaile, to hold men off from vsing the meanes, but that they will bee tempering with them, then will hee vse his skill, to make them abuse them, to their owne perdition: for Gods Word is like the poole of Bethesda, wherein one might aswell bee drowned, as cured; and so

Ioh. 5.

Sundrie slights in abusing the meanes.

other holy ordinances, for the effecting hereof he vseth sundry slights, as that they shall not vse them in feare, and reuerence, but without preparation, due regard, or vnderstanding: 2. not in faith and confidence, that they and their seruice are accepted with God, (that they venture,) or that through Gods blessing they shall bee effectuall for the working of grace, (that they know not:) 3. not in lowlinesse, and humilitie, but in pride, & vainglory: 4. not in vprightnes and sinceritie, but without true feeling, and ouerlie: 5. not in zeale and feruencie,

cie, but coldly, and with deadneſſe of heart: 6. not with perſeuerance, and conſtancie, but fickl ely, and in an vnſetled courſe.

For the better compaſſing of this his purpoſe, and that he may keepe out true grace, he ſtops vp the paſſages, & blockes vp the waies to the ſoule, both of ingreſſe at the eare, and egreſſe at the mouth: thus it comes to paſſe oftentimes, that many are at Church while the Word is preaching, which neither heare it with their eares, nor receiue it with their hearts, nor open their mouthes in prayer, and prai-

sing God; their mindes are so stuft & dammed vp with the muddie thoughts of the world, euen then, and there. Oh simple people, & much to be lamented, that wilfully loose all their cost, paines, and time in doing something, because they will doe it no better; and at last receiue for their recompence, torment in stead of thankes!

Three remedies against neglect of meanes.

Paris. What remedies haue you against these kinds of temptations?

Past. First, deepely to consider, and throughly to bee perswaded of the necessitie of these holy meanes, 1. in regard that God commandes

mands them, who hath absolute authoritie ouer vs, as 2 Tim. 4.2. *Preach the word, be instant, in season, out of season, reproue, rebuke, exhort*: so Ioh. 8.47. *He that is of God heareth Gods word*; and Ioh. 5.39. *Search the Scriptures*, ther's the Word Preached, heard, read, and meditated vpon: and further, *Deut. 6.6. These words which I command thee shall be in thy heart, and thou shalt teach them diligently vnto thy children* (ther's Catechising) and shalt talke of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest

downe, and when thou riſeſt vp; (ther's conference:) ſo *Pray without ceaſing*; ther's prayer, & ſo for the reſt; ſeeing God in his wiſedome, hath ordained theſe meanes, do not think them needleſſe or ſimple: what ſolly is't to worſhip a god, whom wee think not ſo wiſe as our ſelus?

1 Theſ. 5. 17.

Secondly, the neceſſity in regard that our ſpirituall life, cannot bee maintained without them; for as the body cannot liue long, without the bodily foode, no more can the ſoule, without the wholeſome foode and good diet of ſpirituall exerciſes, but will pine, and waſt, welter

welter away, and ſtarue: hence the Word is compared to *ſeed which begets vs*, 1 Pet. 1. 23. & to *ſincere milke*, by which we are nouriſhed when we are begotten, 1 Pet. 2. 2. For as Ieſus ſaid of *Iairus* daughter, when hee had raiſed her from death to life, *giue her meate*; ſo may it bee ſaid of thoſe that are raiſed to ſpirituall life, giue them meate; viz. Word, Sacraments, inſtruction, comfort, &c. or elſe they die. Luk. 8. 55.

Secondly, conſider and beleeue the vtility and gaine hereof, they helpe to bring vs to true bleſſedneſſe, and to make vs thriue and proſ- 2.

per; as the man is said to be blessed, *Psal. 1. Whose delight is in the Law of the Lord*, and meditates therein *day and night, hee shall bee like a tree planted by the rivers, &c.* and whatsoeuer hee doth shall prosper.

3. Thirdly, as a mans good stomacke to his meate, is a cause of good health, and a signe thereof too, so is an hungry appetite of the soule to the meanes, a signe of some spirituall good health thereof; and doth procure it further.

7. Remedies against abuse of the meanes.

As touching the abusing and corrupting of the holy meanes, the remedies are: First,

First, beware you chop not too haſtily, out of your worldly matters into conference with God; wipe your mouth well, that the draffe of the world do not hang on your lips. Secondly, put off the ſhooes of earthly mindedneſſe, & carnall conceits, empty your ſelfe well of all ſuch matters; for if you be ſtuft therewith, there will be no roome, for the acceſſe of ſpirituall graces. Thirdly, looke wel to your feete, *viz.* the affections of the ſoule, on which it either ſtandeth, or falleth, as feare, loue, zeale, delight, deſire, hope, &c. Fourthly, haue a ſenſi-

1.

2.

3.

ble feeling of your own spirituall wants, a supply whereof you seeke, in those holy exercises you go about. Fifthly, call home your thoughts from all wanderings, and fasten them with al fixednes vpon the businesse in hand; as if you would sticke the arrow in the white; so *David*, *Psal.* 108. 1. *O God my heart is fixed.* Sixthly, set your selfe as in the very presence of of God; who searches and knowes the heart, and 'ooks full vpon you; desiring to approue your selfe to him alone therein, not vnto man. Seuenthly, know well that the outward presence, gestures,

ſtures, or voice, without the conſent of the heart, make no ſweet or pleaſing muſick in the eares of God, but a baſe diſcording ſound, the ſacrifice of fooles, *Eccleſ.* 5.1. Be ſure therefore firſt, to ſet your heart in good tune; as the skilfull Muſician firſt tunes his inſtrument, and then makes muſicke, and be ſure to find your heart humble, and teachably ſoftned, when you are to heare, that ſo the ſweet dew of heauenly doctrine; may ſinke, and ſoake well in; then it will roote and fructifie.

Pariſh. It ſtands with great reaſon it ſhould be ſo indeed;

The third sort of the diuels tẽptations.

indeed; the Lord giue mee grace to do so. Now I pray lay open the third sort of the diuels temptations.

Past. They are concerning sauing faith; concerning which the enemie vseth a great deale of his diuellish skill; for by how much more rare, and precious, excellent, and necessary of all other things it is, by so much the more he enuies any man so good a thing; for he knowes wel, that whosoeuer can get it, shall bee saued by it, in spight of his malice; now therefore hee falls to working, and as hee will at no time be idle, so much lesse

in

in this case, in keeping men from faith, or at least from the comfortable vse and benefit thereof, by one wile or other, if possibly he can.

First, therefore he pesters mens mindes with manifold mistakings of faith; as Papists to thinke it to bee nothing else at the best, but generally to assent, to the truth of those things which are reuealed concerning God and his will; nay not so much will serue turne; onely to beleeue as the church doth; though they know not what that is; which is in plaine termes, to beleeue they know not; and is not this a trim

1.

Many mistakings of faith.

trim toy that the diuell deludes them with? What is this to beleeue (saith one) to vnderstand nothing? Calvin.

So many ignorants and Protestants at large, thinking faith to bee their good seruing of God, and doing their true intent, and such like stuffe: yea and of the better sort, that haue more knowledge; to thinke it is to beleeue that all is true that God hath spoken; to professe true religion, and liue in some obedience.

Besides he deceiues some true, yet weake beleeuers, by mistaking of faith, while they thinke it must be a full perswasion

perſwaſion of the heart of ſaluation by Chriſt; well, go to ſaith he, haſt thou this full perſwaſion? Thou knoweſt in thy own conſcience thou haſt it not; what! full? Nay art thou not full of doubting? Thou knoweſt it is ſo; therefore thou haſt not true faith, as thou haſt fondly imagined: thus herein the diuell deales with the poore feeble Chriſtian, as the thiefe on the way with a true man, firſt ſtonieth him with a blow on his head, that he ſhall not know what ground he ſtands on, or bee able to hold his ground; and then falls to rifling and robbing

bing him of what he hath.

2. *Misiudging of our selues concerning faith.*

Secondly, hee troubles true beleeuers, not onely by mistaking the nature and definition of faith, but also by misiudging of themselues concerning it; that they haue no faith at all, no not so much as a graine of mustard seed, though they haue had experience and good proofe of it in time past, yet what of it? now they are to seeke; and though they know that sauing faith cannot be vtterly lost, for a reall member of Christ, can neuer become a limbe of the diuell more, yet therefore now they thinke that that was not true

true faith, which yet indeed was true and good; and so is still, though now hid from their eyes, by the interposition of a foggie mist, and fearefull blacke cloud of their sinfulnesse and vilenes, cunningly caused by the imposture of Sathan, who setteth before their eyes, and as it were wrights in text letters, the more to affright them, in the most fearefull and odious manner that he can, their wants, and weaknesses, vnthankfulnesse, and disobedience toward God; yea all their sinnes; oh how haynous! how innumerable how often iterated! how many

many waies aggrauated! againſt the light of nature, the light of grace, the checks of conſcience, the ſweet motions of the holy Spirit; notwithſtanding ſuch gracious meanes and ſo many mercies; as alſo their vowes, promiſes, profeſſion, and couenant with God to the contrary: And further the diuell affrights them, with ſhamefull falls of others, better then themſelues; and therefore much leſſe ſhall they bee euer able to hold out; eſpecially when diſgrace, perſecution, torments, and death ſhall trie them.

Oh what heart is able to con-

conceiue (vnleſſe it be ſuch another) what wofull perplexity ſuch are in? for faith they thinke they haue it not, indeed they ſee it not now; for it is vnder couert; Sathan hath hunted it into a hole, and as it were with theſe his charmes coniured it, into a a very narrow roome; but yet vtterly to expell it, hee ſhall neuer be able, vſe be all his skil.

Thirdly, others, and thoſe not a few, nay the moſt in theſe daies, he tempts to preſume of the fauour, & goodwil of God vnto them, without the warrant of the word of God; nay againſt it: they boldly

3. *Preſuming.*

boldly perſwade themſelues, and the diuell ſets them on, that all their ſinnes are pardoned, and they ſhall be ſaued by Chriſt, as ſoone, and as well as the beſt of them al. Oh who are ſo bold & confident in all the world as theſe? who ſo bold, as they that are moſt blinde? who though they be in preſent danger of fire, water, or drawne ſword, or to haue their throat cut, feare not, becauſe they ſee not; ſo theſe, they feare nothing, they doubt not; nay neuer did, but had a good faith in God euer ſince they can remember; yea and before that

that too; for their faith is such a manner of thing, as was naturally bred in them: and must it not needs be excellent ware then think you, and such as will goe for pay with God, that comes out of such a stinking kennell? *Who can bring a cleane thing out of filthinesse?* Ioh. 14 4. Thus the diuell slights of these, and cheates them with the counterfeit of presumption, for the currant coyne of faith; brasse for gold, a brasen-faced faith, it may iustly be called, that will not be put out of countenance, by any truth, or plaine-dealing; no nor yet by all the Prea-

Preachers, and Diuines in the kingdome. The Lord awaken such, and make them wiser, for else the diuell will haue them, there is no shift for it.

Parish. What remedies haue wee against these wofull dangers?

Two remedies.

Past. We must take the counsell the Apostle giues, Tit.2,2.to aged men, viz. to bee *sound in faith*; not as though it belong'd to them onely; or that younger folke might be vnsound, not so; but that the elder that haue more yeares on their backs, and experience, might bee ensamples of soundnesse to the

the younger; all must bee found in faith, that would be saued by faith; sound both in knowledge, iudgement, and affiance.

And therefore secondly, we must proue, and examine whether our faith be sound or no; not by the outside of it, for so you may be deceiued as most are: faith will sometimes looke withered, and weather-beaten, and and yet haue good life, and substance in it, as herbes and trees in Winter; and a ship that hath beene three or foure yeares out at sea, comes weather-beate home, but rich treasure in it; it made

made a brauer ſhew when it was emptier. Sometimes alſo there is a gay outſide, and blaze of faith in boaſting confidence, but within very rottenneſſe, ſuch as is the faith of preſumers: you muſt therefore open your faith, & looke into it; ſearch it well, and ſee how it is within; which if you will not doe, I will not beleeue that you haue true faith; nay I know the contrary; it is but as a beautifull apple to the eye, and rotten at koare. How faith is begotten may be knowne, and differs from preſumption, there are diuerſe excellent Treatiſes

in

in print declaring; some set forth not long since by great, and experienced Diuines; one intitled *Mans actiue obedience*; another *A Treatise of Faith*; a third, *The doctrine of Faith*; with others many moe, whereunto I referre you, some briefe notes of trial, you may finde in the *Righteous mans Euidence*.

Pariſh. Now if you thinke good, say something of the fourth sort of temptations, viz. concerning our outward estate in the world.

Paſt. Euery one as touching their worldly condition, is either in prosperity, or aduersity, and the diuell is

The fourth sort of Sathans temptations.

D prouided

prouided to insnare them both waies.

1. *Fiue waies in prosperitie.*

Firſt, in proſperity, hee ſeekes to puffe vs vp in pride, and makes vs to ſwell in aduancing of our ſelues, and diſpiſing of others; for as full feed ſwells the body; ſo doth wealth, and proſperity the ſoule, vnleſſe by a carefull vſe of ſpirituall good Phyſicke it be kept low: thus was good *Hezekiah* ouercome; when his treaſuries were full, *his heart was lifted vp*, 2 Chron. 32. 25. and ſo proud *Nebuchadnezzar*: *Is not this great Babylon which I haue built, &c.*

2. Secondly, he tempts men to

to carnall confidence, and ſecurity; to thinke while they are in proſperity, that they ſhal ſee no change, nor know no want; they ſhall doe well enough, howſoeuer others ſpeede; and which way ſoeuer the world goe, they haue that, that will beare them out; thus to truſt to a ſtaffe of reede: herewith *Dauid* was ſomewhat intangled, Pſal. 30. 6. *In my proſperity I ſaid, I ſhall neuer bee moued, Lord by thy fauour thou haſt made my mountaine to ſtand ſtrong*: thus Babylon; *I ſet as a Queene and ſhall ſee no ſorrow*, Reu. 18. 7.

Thirdly, ſo to worldlines,

to ſet our affections too much vpon earthly things, to ſpend too much time, & thought, about them: euery creature you are owner of, will claime a ſhare in the affection; they therefore that haue much, and many things, are in danger to haue their heart ſhared out amongſt them.

4. Alſo to carnall reioycing, to take too much delight, and pleaſure in the creatures; yea more then in our Creator, the giuer of them; which cooles and ſlackens our reioycing in him; if not expells it, which carnall mirth goes accompanied with

with lightneſſe, and wantonneſſe withall: as pampered colts kicke vp the heeles, and full fed horſes fall to neighing; wantonneſſe ends in wickedneſſe.

Fifthly, to hardneſſe of heart; for as much handy-labour cauſeth an hard, and brawny hand, ſo much worldly-dealings with proſperity, an hard, and brawny heart, and more vnſenſible of ſpirituall matters; who ſees not this common? In all theſe reſpects well might *Salomon* ſay, *the proſperitie of fooles deſtroyeth them*, Pro. 1. 32.

In aduerſitie 4. waies Sathan tempts vs.

Secondly, in aduerſitie, the

the diuell tempts vs; first to enuie and discontent, when we see others haue more, & prosper better in the world then wee; so the Prophet, *Psal.73.3. I was enuious at the foolish, when I saw the prosperity of the wicked.*

2. To impatiencie, to murmure, grudge, and fret inwardly; outwardly to quarrell; at least to reason the case with God; so Chap. 10.2. *Shew me wherefore thou contendest with me; is it good that thou shouldest oppresse? that thou shouldst despise the worke of thy hands?* And in sundrie other places, as Chap.6.12.&7.12.

3.To

3. To diſtruſt, and diſpaire; ſo the Prophet, *Pſal.* 73.13. *Verily I haue cleanſed my heart in vaine, and waſhed my hands in innocencie, for all the day long haue I bene plagued, and chaſtened euery morning*: ſo *Dauid*, 1 *Sam.*27.1. *I ſhall now periſh one day by the hand of Saul.*

4. To vſe vnlawful meanes, for the relieuing of our ſelues; thus he ſet vpon our Sauiour (but hee was too cunning to bee caught by him) *Mat.*4.3. *Command that theſe ſtones bee made bread*: ſo he drew *Saul* to ſacrifice, 1 *Sam.*13.9. ſo to

numbers of men now adaies lye & diſſemble (ſaith the diuell) for the world is ſo bad, elſe you cannot liue; ſteale, or elſe you may ſtarue; go to a Witch for helpe, &c. for there is a ſalue for euery ſore.

Pariſh. What are the remedies to preſerue vs from theſe ſnares?

3. *Remedies in proſperitie.*

Paſt. Firſt, if you bee in poſperity, looke continually, and prouide for a change, as certainly as you looke for night, euen at noone when the Sunne ſhines brighteſt; thus in health, looke for ſickneſſe; in wealth for want; in peace for trouble; in credit for diſgrace; yea

yea in life for death; ſo *Iob* 14.14. *All the daies of my appointed time will I waite, till my change come*, and Chap. 3.25. *The thing I greatly feared is come vpon mee, &c.* The Sunne will not alwaies ſhine; nor the tide alwaies flow.

Secondly, conſider the more you receiue from God, the more you are indebted to him; now, the more a man is in debt, the leſſe proud will he bee, if hee be not a foole; and the leſſe will hee truſt to his owne meanes. 2.

Thirdly, *Reioyce in that you are made low*, viz. in ſpi- 3.

rit, humbled in a ſenſe of your owne vnworthineſſe, *Iam.*1.10. Aboue all times be iealous of the heart, and keepe it humble in proſperity; as that holy * man of whom it is reported, that when any thing fell out very proſperous to him, would reade ouer *Ieremies* Lamentations; leaſt his heart ſhould ouer-ſhoote with too much carnall reioycing.

* *Nazianzene.*

4. *Remedies in aduerſity*

If you be *in aduerſitie conſider*, (*Eccleſi.*7.14.) the ſountraine whence it commeth, Gods loue; the end whether it aimes your good; and the manifold vſe thereof.

2. Secondly, that howſoe-

uer

uer God deales with others, yet that you haue more then you deserue; and rather looke to those below you, then those aboue you, which will make you rather thankful, then discontented, or enuious.

Thirdly, let patience haue her perfect worke, Iam.1.4. and as *Dauid*, Psal.39.9. *I was dumbe and opened not my mouth, because thou didst it*; so let your hand be vpon your mouth, when Gods rod is vpon your backe. 3.

Fourthly, *Reioyce in that you are exalted*, viz. to the honour of a childe of God, and heauenly priuiledges, *Iam.*1.9. 4.

Parish.

Parish. Proceed to the next ſort of the diuels temptations, and acquaint vs ſomewhat therewith.

The fifth ſort of the diuels tẽptations.

Paſt. They are concerning an holy life; that is, a daily endeauouring to order our liues, according to the rule of Gods Word in all things; this holy life is the path-way to heauen; which the diuell therefore oppoſes with all his might, becauſe hee would haue no body come thither; this he doth two waies: firſt, by holding men out of this way, which if he cannot, then ſecondly, by hindering and moleſting them in it, interrupting them

them in an holy courſe: the ſleights hee vſeth for theſe purpoſes are theſe:

1. By charming mens mindes with miſconceits of an holy life; to thinke that to bee little ſorrie for their ſinnes; to haue ſome good words ſometimes; to heare Sermons, now and then; and to bee mooued at the hearing of Gods Word; and doe ſome good duties; nay to liue at a venture, with ſome generall good meanings, is a godly life; and as for framing themſelues to Gods Word in all things to doe nothing but what that allowes, (which is an holy life

Sundrie ſlights hindring an holy life. Miſconceits of it.

life indeed) that they thinke preciſeneſſe and ſingularity; who euer liued ſo? a thing impoſſible to liue ſo; an vncomfortable, and vnchearefull life, and a toyle moſt tedious; an vngainefull courſe, that hinders mens thriuing in the world, and that of all others this is not the moſt happie life, but the worſt life of all.

Diſcouragements.

2. By diſcouragements, buzzing into mens minds, that if they once begin to liue thus, then they ſhall be counted, and called Puritans; no body will care for their company; their rich friends will frowne vpon them,

them, they ſhall bee diſgraced, ſcorn'd, and mocked, and troden downe of euery body; go to now (ſaith the diuell) how like you this geere? were you not better keepe an ordinary pace with your neighbours, and the moſt, then to out-run them, and ſo to bee hooted at by them, and come backe againe with ſhame?

And if (for all theſe ſuggeſtions) he ſee, that the common pace, and way will not hold them, but that they will bee leaping foorth into better ſtraines of holineſſe, then he ſends out his inſtruments to fall on them, with

open

open mouth, baiting them with reproaches, & scornes, &c. to fetch them backe againe, and preuailes ouer many.

Drawing to sinne.

3. Hee tempts men touching an holy life, by drawing them into a contrary path, viz. to sinne, and things vnlawfull; which because it is the diuels plain-path, and people loather to come on, it being so euident a way to hell, (for many giue backe at the sight of sinne, and naming of vnlawfull, as the horse in the way at the thiefe in the hedge) therefore hee vseth subordinate meanes; as ignorance of good and euill,

euil, whereby to hoodwinke them: 2. Errour taking euill for good, and good for euil, that they shall not be so shie, and squeamish of sinne, nor make such scruple. 3. Custome. 4. Examples, by which as strong coards and cartropes that he fastens vpon them, hee drawes them along to sin, and to things vnlawfull; and so to hel more smoothly.

Abusing our liberty.

4. By abusing our liberty to excesse in things lawfull, either to set our hearts too much vpon them, or to be immoderate in the vse of them: God giues vs an inch, and the diuell will perswade vs

vs to take an ell. Now this know, there is nothing ſo good, great, or ſmall, which we may and do vſe, but the diuell can & doth hide himſelfe in it, (as hee did in the Serpent in Paradiſe;) and therefore if you fall vpon that with full mouth, and ſwallow it downe without ſuſpition or miſtruſt, you will take downe the diuell withall, that is hidden in it; and ô what a wofull thing is that! hee will neuer ceaſe working within you; ſo that you ſhall be ſicke at heart after it, and haue an hell in your conſcience; yea, and vnleſſe you can bring him

vp

vp againe, and disgorge him by painefull sorrow, vnfeined repentance, and confession, hee will poyson you within, and murther your soule.

5. He hinders a holy life, by cunning temptations and shewes of Religion, and holinesse, both generally, and in particular actions.

shewes of holinesse in generall.

First, for the generall course of life; what? will you needes bee holy (saith Sathan) will nothing else serue your turne to keepe credit? &c. hold you then, take it you; but looke what he hath put into your hand now,

now, what is it? nothing but an empty ſhew of a godly life, I warrant you; for when he ſees men reaching after a godly life; he quickly thruſts into their hands the ſhadow, and outſide of it; which they poore fooles greedily ſnatch vp, and hold faſt; as if it were the thing indeed, though they haue no ſubſtance, nor power of Religion, nor ſenſible working of godlineſſe in them, nor any euidence of the new birth, nor the Image of God imprinted on their ſoules: the diuell mocking them with the ſhadow in ſtead of the ſubſtance; ſuch are all

hypocrites,

hypocrites whereof there are abundance; and men of ciuill life onely, which because they deale iuſtly, pay euery body their owne, and do no body any harme, and none can detect them of any groſſe matters, therefore thinke, they haue gotten a godly life by the end, which will carrie them thorow to heauen: thus by theſe ſhewes the diuell keepes them from a good life indeed giuing them the ſhells, but deceiues them of the kernell: as when they ſhall come to bee opened, they ſhall ſee; Oh how will they cry out! wo and alas how are we be cheated! Secondly,

In particular.

Secondly, by shewes of holinesse in particular actions, for the infernall broker the diuell, vpon a good pawne, that is the soule, will helpe men, to the stolne liuery cloake of holinesse, and vertue: as Fidlers and Players, get some Noble-mans coat, that they may not bee knowne to be, what they are by statute. Thus *Saul* [a] vnder the pretext of Religious sacrificing, was drawne into disobedience, *Herod* [b] vnder shew of conscience, and keeping his oath to murther *Iohn*. The Iewes [c] vnder seeming care of keeping the sabbath, to persecute Christ.

[a] 1 Sam. 13.13.

[b] Mat. 14. 9.

[c] Ioh. 5. 16

The

The Phariſes [d] vnder the cloake of long deuotions to deuoure widdowes eſtates. *Ananias* and *Saphira*, [e] vnder ſhew of bountifulneſſe to the Church, into groſſe lying, and diſſimulation. And *Iudas* [f] vnder colour of care for the poore, into damned couetouſneſſe.

[d] Mat. 23. 14.

[e] Acts 5.

[f] Ioh. 12. 6

Reſiſting goodneſſe, with goodneſſe.

Nay ſo cunning is the diuell growne, that hee will ſometimes reſiſt goodneſſe, with true goodneſſe indeed; by an vnſeaſonable interpoſition thereof to diſturbe an holy action: as to be reading the Scriptures, or a good booke, while the Word is in Preaching to vs; to talke of ſome

some good points of a Sermon in time of the Sacrament: to bee asking some good questions when we are ioyned in prayer: to occupie the mind in some sequestred, (bee it holy) meditation, when wee are met for Christian conference, and such like. For as the Lord brings good out of euill, so the diuell brings euil out of good; nay turnes good into euill.

Parish. This snare is cunningly twisted, with a fine thred indeed: but are these all the meanes hee vseth against an holy life?

Pastor. No for if none of the former feares will doe the

the deed, then sixtly he will trie what hee can doe, by whiling men off with delaies; what! would you haue true godlinesse, and repent indeed? well, you shall, all in good time, no haste: you haue many yeares to liue; time enough hereafter; in space comes grace; thus by delaies hee keepes men off, from entring vpon an holy course; knowing that the longer it is delayed, the more still for his aduantage; for it may bee that houre may bee ouerslipt, wherein grace might haue bin had; and after, the heart (by Gods iust iudgement) may be gi-

6. Delaies.

uen ouer to an euerla-
sting hardneſſe and impe-
nitency: the very loſſe of
minutes may bee vnrecoue-
rable; or elſe the habi-
tuall practiſe and cuſtome
of ſinning: or elſe ſick-
neſſe and old-age will make
them more vncapeable
of a change, and holy life:
for if the diuell bee to
ſtrong for men, that they
cannot breake looſe from
him, when their vnder-
ſtanding, memory, wit,
ſpirits, are moſt freſh,
and liuely, ſhall they thinke
they ſhall bee too ſtrong
for him, when all is decay-
ed, and they growne
weaker?

weaker? Oh madneſſe and folly!

Or it may be, death may cut them off before their time they thought on, to get godlineſſe in; and then they fall ſhort, and into the diuels mouth; all this hee knowes well, and therefore will ſtill make them fooles with delay.

2. As alſo ſecondly, ſome he tempts, with puttings off of particular duties in an holy life; as hearing the Word, receiuing the Sacrament, family-duties, ſecret prayer, meditation, examination, &c. another time will do as well; you may haue more

Putting off good duties.

leasure; more minde to it; you haue other businesse now, &c. These are Satans wiles, for he knowes that delay breeds neglect, neglect distaste, distaste backsliding; oh fearefull!

Pariſh. But haue wee no helps, & remedies to countermine him, in al these forenamed plots of his, against an holy life?

Six remedies for holy life.

Paſt. Yes, that we haue; wee want onely grace and skill to vse them.

First, concerning misconceits of it, wee must haue through acquaintance with a godly life indeed; & know, that is not impossible, but

Plaine

Plaine to him that wil vnderſtand, Pro. 8. 9. not vncomfortable, for *theſe waies are waies of pleaſantneſſe*, Pro. 3. 17. not ſingular, for *we haue a cloud of witneſſes*, and examples, Heb. 12. not a tedious toile, for *Gods commandements are not grieuous*, 1 Ioh. 5. 3. not vngainefull, for *godlineſſe is great gaine*, 1 Tim. 6. 6. but the very happieſt life of all; *Hauing the promiſe of this life, and of that which is to come*, 1 Tim. 4. 8.

As for diſcouragements, you muſt remember our Sauiours words, Mat. 5. 11. *Bleſſed are you when men ſhall reuile*

vile you, and persecute you, and shall say all manner of euill against you, falsly for my sake.

3. As touching things vnlawfull, there is an approued good remedie, tryed and vsed by *Ioseph* many hundred yeares agoe; *How can I doe this, and sinne against God?* So we; is not this sin? What should I get by it? will it not bee bitternesse in the end? be wise oh my soule; sinne not; answer the tempter, as the Witch to *Saul*, *wherefore seekest thou to take me in a snare, to cause me to die?* 1 Sam. 28. 9.

4. Concerning abuse of our liberty to excesse, in things lawfull,

lawfull, the helpe is, *Be sober, be vigilant*, 1 Pet. 5, 8. not suffering our hearts to take their fill of these things; we must be sparing; and rather nibble on them, then deuoure them with open mouth; and then we shall as the subtil fish, take the baite, and leaue the hooke; that is, we shall enioy lawfully, the good things of this life, and leaue Sathan behinde; that was hid in them.

Concerning emptie shewes of holinesse, know, that a faire face, and foule heart, is abomination to God; and to thinke that these will serue, is as ridicu- 5.

lous, as for one to thinke to liue by the ſight of meate, or ſmell of mony, or ſhadow of apparell hanging on the wall; or a painted houſe to keepe him from winde and weather: Remember, Gen. 17. 1. *Be thou vpright*, and Pſal. 119. 80. *Let my heart be ſound in thy ſtatutes, that I bee not aſhamed.*

As for the hindering of one good action by another, comming in vnſeaſonably, reſiſting goodneſſe with goodnes, this is the diuel in the likeneſſe of godlineſſe; which is moſt dangerous; and therefore *Whatſoeuer thy hand findeth to doe*, (i.e that

that ought to be done) *Doe it with thy might, Eccl.9.10.*

As touching delayings; 6.
do as *Dauid* did, Psal.119.60. *I made hast and delayed not*; and be well assured the present time is most acceptable to God; *Behold now is the accepted time*, 2 Cor. 6.2.

For particular holy duties, doe not deferre them from one time to another; giue not the diuel one foote of ground; not an haires breadth of time; for he will outrun vs, though wee giue him no ground (vnlesse the Lord plucke vs on, as the Angels did *Lot*) much more then, if wee giue him any Gen. 19. 16.

ground though but an hand-breadth.

The sixth sort of Sathans temptations.

Pariſh. The next (as I remember) you propounded the temptations of euill thoughts; what ſay you of them?

Euill thoughts.

Paſt. With theſe Sathan peſters mens minds, thicke and threefold; they come vpon vs, as thicke as moates in the Sunne; indeed they are innumerable; who is able to tell all the euill thoughts, that come into his minde but one day, from morning to night? much leſſe then all his life: but yet for a taſte, they are either cõcerning God, or our neighbours, or our ſelues. Firſt,

See Perkins Treatiſe of imaginations.

First, of God, thoughts of blasphemy, to murmure, and grudge, & to speake against him in our hearts; thoughts of Atheisme, as to thinke there is no God, that hee is not present, sees not, cares not though we doe euill; or if hee doe, yet likes vs well enough for all that; that his word is not to be feared; not to obey it; that it is in vaine to serue him, &c. thoughts of distrust, as God doth not regard me, will not helpe me, nor saue me, &c. Many such. *Of God.*

Secondly, euill thoughts of our neighbour; as of contempt, disgrace, malice, reuenge, enuie; of euill surmises *Of our neighbour.*

ses suspicious; to deceiue him, and get vniustly from him many waies, &c.

3. Of our selues. Thirdly, of our selues, as thoughts of pride, selfe-conceitednesse, selfe-willdnesse, not to yeeld to any thoughts of sufficiencie of our owne knowledge, righteousnesse, goodnesse, &c. Also of security, that we are safe, and out of all Gods danger, yea in euill doings: another while of despaire, &c. with innumerable more, lustfull thoughts, and such like.

1. Two things the diuell seekes to effect by euill thoughts: first, to corrupt vs, and poyson our soules with them,

them, by liking and approouing of them in the leaſt meaſure: ſecondly, at leaſt 2.
to interrupt and diſturbe vs in well-doing, and good actions by them, thus doth hee often by worldly, nay wicked thoughts trouble our mindes, and put vs out in holy duties: and if hee cannot preuaile with euill thoughts, then ſometimes by good thoughts, but impertinent to the buſineſſe in hand, and vnſeaſonable; and therfore in this caſe become euill; as meat is good, but euill when it choakes a man; and apparell a good thing, but euill when it helpes to drowne

drowne a man: of these good thoughts for matter, but euil being vnseasonable, when they are suggested to to vs, we may say, as *Hushai* of *Achitophel*, *Thy counsell is not good at this time.*

2 Sam 17. 7.

Parish. What remedies against euill thoughts?

3. *Remedies against euil thoughts.*

Past. First, keepe them out at staues-end; and bee sure open not the doore vnto them; that is, take heed the heart yeeld not, and so become accessarie and guilty; for *the heart that deuiseth wicked imaginations*, is one of the seuen abominations vnto God, Pro. 6. 18.

Secondly, be well seasoned

ned with the ſound knowledge and loue of GOD, and loue of your neighbour; for wee can hardly intertaine an ill thought, of one we loue well: and with the thorow knowledge of your ſelfe; ſo you will not eaſily intertaine thoughts of pride, ſelfe-ſufficiency, &c. but ſee your ſelfe empty, and vnworthy; and will be readie to ſay with, Iob 42.6. *I abhorre my ſelfe*: & with *Dauid*, Pſal. 22.6. *I am a worme*.

3. Let your heart be well plained, and ſmoothed, with the efficacy of regeneration, and then Sathan cannot ſo eaſily catch hold on you; elſe

else if you bee rough, and rugged still, a knotty piece, as nature yeelds, hee will soone fasten, and hooke these temptations vpon you euery where, and any way, euen at pleasure.

Parish. Which are the next kinde of Satanicall temptations?

The seuenth part of Sathans temptations.

Past. They may be called sutable temptations; because he fits them to vs, thereafter as hee sees vs most inclineable; or as he thinkes may be; either in regard of place, present condition, or naturall disposition.

First, for place, thus he set vpon our Sauiour; (but him he

he found true ſteele againſt him) he tempts him in matter of food, in the wildernes, not in the populous citie; he tempts him to vaine-glorie, in the populous citie on the Pinnacle of the Temple, not in the wilderneſſe: Thus *David* was tempted to adulterie, walking idlely on the houſe top, and *Bathſhebath* before his eyes; but to ſlaughter of *Nabal*, and all his houſe, when hee was in his weapons, chafed in his minde in the wilderneſſe; thus in company he tempts, to doe as others doe, though euill; alone to ſecret filthy facts that bluſh at the light.

Secondly,

Secondly, for preſent condition; thus he ſet vpon *Lot*, to commit inceſt, when he was in drinke; whom, if he had beene ſober, he could not haue ouercome; but he knowes hee can make any thing of a drunkard to ſerue his turne, a blaſphemer, whoremonger, murtherer, what not? Thus he tempts the rich man to lauiſh out in prodigall expenſes, not (lightly) to pilfer, creepe in at windowes, &c. but the poore man to pilfring, not to great, and braue expenſes; he wil not ſo ſhoot away his arrowes in vaine, but as neere as hee can hee will ſo ſhoot

shoot them, that they may hit, and sticke.

Thirdly, for naturall dispositon, hee knowes what temper we are off; and how inclinable in regard thereof; and so frames his temptations accordingly; knowing that hee can most easily ouerthrow vs that way, that he sees vs leane most vnto; as an house or tree, looke which way it leanes, that way it is most easily ouerturned, & most likely to fall; a little twich will do it, when we are comming on alone. In this kinde of tempting vs, hee hath the streame of our naturall inclination to helpe him;

him; hee ſailes with winde and ſtreame, and therefore moſt likely to haue quicke ſpeed.

Thus melancholike perſons he tempts, with ſad perplexed thoughts, and terrors, terrible apprehenſions, and dreadfull dreames; with carking care for the world ſometimes, feare of wants, with ſolitarineſſe to draw them to deſperate attempts; as to drowne, or otherwiſe to make away with themſelues, with vnſociableneſſe; to refuſe good company, yea holy meetings, and the aſſemblies of Saints.

Cholericke perſons, becauſe

cause he knowes they are of an hot temper, he seekes to set them all on fire with wrath, and rage; and blowes them vp into a flame of railing, reuiling, cursing; yea of blowes; wounds, murder, and also to hastinesse, and rashnesse, which doth nothing well; yea sometimes to vnwarrantable, and preposterous zeale; as *Peter* to slash and cut.

They that are of a pleasant disposition, giuen to mirth, and lightsomnesse, hee tempts to ouershoot themselues, by too much company-keeping, merry-making, iollity, lightnes, &c.

And

And as that is true that when a man is moſt merry, he is neereſt danger; ſo theſe of all others he ſooneſt giues a fall, by how much they tread more lightly then others, as the leaſt touch on the toe when one is running, and the leaſt ſtub in the way when one is on his gallope, ouerthrowes him. Thoſe of the fourth temper, being of an heauie mold, becauſe of the predominance of cold and moyſt he tempts with dulnes, ſluggiſhneſſe, & ſo to idleneſſe whereto when hee hath brought them, he can worke them like wax to his own

will

will any way; for it is impoſſible for an idle body not to be euill, for in doing nothing he learnes to do, and ſo to be euill.

Pariſh. Haue wee any remedies againſt theſe temptations, that are thus cunningly fitted, and ſhaped to our inclinations?

Paſt. Yes, the beſt way is to catch Sathan in his owne craft, and take him in his owne ſnare. Firſt, wiſely obſerue which way you are moſt inclinable, and what ſinnes you are moſt ſubiect vnto: and then ſecondly, bend all your ſtrength, to fortifie your ſelfe well there; that

Remedies againſt.

that you may be ſupported from falling that way; and into thoſe ſinnes that you leane moſt too; ſet your ſhores to hold vp moſt on this ſide; that is moſt frequent and feruent prayer to God; keepe a double watch ouer your heart; and bee double-charged with good proofes, and arguments out of the Word of God againſt theſe ſins eſpecially.

Pariſh. What ſay you of the next ſort? why doe you call them methodical temptations?

The eight ſort of the diuels tẽptations.

Paſt. Becauſe the diuell herein obſerues a certaine method; proceeding orderly,

ly, and by degrees; from ſmaller matters to greater; and ſo the Apoſtle ſtiles them, Epheſ. 6. 11. artificiall, or methodicall wiles.

Thus the tempter works; firſt, hee beginnes with moates, that can ſcarſe bee diſcerned, they are ſo ſmall, (vnleſſe it bee by a very cleare ſun-ſhine of the Word) that is things queſtionable, whether they bee ſinnes or no; but after by degrees he comes to beames, great and groſſe ſinnes that may be quartered; which if he ſhould tempt vs to at the firſt daſh, would ſtrike ſuch an horror into vs, that wee

should fly from them; hee thinkes it no whit to begin to enter vs with the but-end of the wedge; and as we see some find a iust horror in leaping downe from some high tower, yet may be perswaded to discend by staires into the bottome, so Sathan toles men on hansomely, step by step, which may bee called the ladder of hell: as *Iacobs* was the ladder of heauen, for his looked vpward, but this downeward. Thus
Ios.7.21. was *Achan* tempted to the execrable thing; he saw, hee coueted, he tooke, he hid. So *Dauid* to forbidden *Bathsheba*, by dissimulation, drunkennesse,

kennesse, murther. So *Salomõ* first to toyes and vanities, Apes & Peacockes, then to excessiue lusts, last to idolatrie, with many moe examples, as *Peters* deniall, &c. So now adaies, Sathan tempts men to theft, first to pence, then to punds; first to breake hedges, then houses; so to swearing, first by an ouercommon vse of precious faith, & troth, then to counterfet oathes, lastly to full, & and foule-mouth'd oathes indeed: so to adultery, first by wantonnes, then vnseemely meetings, and vncomely gestures, lastly to lewdnesse, & common dishonesty: thus

2 Chro. 9. 21.

also to lying, first in iest, then in craft, by equiuocating, after to grosse lying, and impudent facing; thus also to gaming; and thus to ill-husbandry, with many moe.

Herein the diuell deales like a skilfull Log-cleaner, that first enters his worke with a little wedge, then comes on with a bigger, but at last chops in his reacher, which makes all split, and fly asunder; so the diuel first enters vs with an euil thought, or motion; then inueigles vs with delight; so drawes on to consent, from consent to the act, from the act to the accustomable practise, and habit

habit of sin, from an habit to boasting of it, from boasting to defence; from defence to hardnes of heart, & *an heart that cannot repent*, thus splitting mens consciences, hee makes wofull wrack of their soules; so that if he can but wind in his crafty head, hee cares for no more, let him alone to get in the rest; and looke for no other but the whole diuell to follow after; for though the beginnings of sin bee somewhat shamefac'd, mannerly, and modest, yet the progresse is more bold, and audacious; and the latter end impudēt, grosse, and shamelesse; euen Rom. 25.

as *Salomon* ſpeakes of the words of a foole; *The beginning thereof is fooliſhneſſe, but the latter end thereof is miſchieuous madnes, Eccl.* 10. 13.

Pariſh. This is very euident, in common practiſe: but what helpes haue wee and remedies againſt theſe temptations?

Foure remedies.

1. *Paſt.* If you would eſcape the danger of this ſnare, you muſt take heede of, and reſiſt the very firſt beginnings of ſin; cruſh them in the ſhell; (as you would do Cockatrices eggs) for then are they at the weakeſt, and you at the ſtrongeſt; and therefore moſt likely to preuaile againſt

gainſt Sathan in them: Reſiſt Sathan at the firſt; for it were no wiſdome to let an enemie alone to cloſe, or come within vs to binde vs, and then thinke to be more able to riſe vp, and giue him the foyle; no, that ſhould be done at firſt. And bee well aſſured, that the leaſt leake of ſin lets in a ſea of miſery; as a little pricke of a thorne may be the loſſe of a limme; nay if you bee wiſe, if any thing doe but looke like ſin, beware of it; *Abſtaine from all appearance of euill*, 1 Theſ. 5.22.

2. Know well that ſin be it neuer ſo little, the leaſt that

can be imagined, helped to put Christ the Son of God to death, (for if hee had died for none but great sins, wee should haue been dãned for little ones) go to then; thinke thus with thy self, what! shall I crucifie Christ a little? shall I pierce his heart a little? shal I torment him a little, who hath suffered so much for me, yea infinitely, that I might not be tormented for euer? oh hart be not so hard; oh deale not so vnkindly with thy louing Sauiour.

3. Consider, let sins be neuer so small, yet to make cõscience thereof is no small matter; nay it is a great gift to

to bee conſcionable in the ſmaleſt ſins; (remẽber; *well, good ſeruant thou haſt beene faithful in a very little,*) & yet the lighteſt ſin weighs down the whole world; for it cannot counteruaile, nor make ſatisfaction for the leaſt ſin. Luk. 19. 17.

4. Conſider, that the diuell can keepe hold of your ſoule, by a ſmall ſin; as a bird may be held in the cage, by a ſmall thred twiſted about her claw; let him not therefore take hold on you by any ſin; nor the leaſt degree thereof as nigh as you can; or, if he haue; yet get looſe with all ſpeed; for the ſooner the better, and more for your eaſe;

as it is with a limme, or legge out of ioynt, &c. If you haue plaid the foole, and followed Sathan downe a ſtep or two, yet let him not make you tread one ſtep lower though hee ſhould offer you the world to doe it; or threaten to breake your necke, if you would not, but rather bee skrambling vp againe as faſt as you can.

The ninth ſort of the diuels temptations.

Pariſh. I pray let vs heare ſomething of the laſt kinde; which you call yeelding temptations; what are they?

Paſt. They are thoſe wherein Sathan ſeemes to yeeld, and condeſcend vnto vs; in letting vs haue our owne wills;

wills; and getting looſe from him in ſome ſinne whereby hee held vs in bondage before, nay we ſhall haue what we wil, he ſeemes to become kinde to vs; and willing to doe any thing for vs; but yet all this ſhall bee for his owne further aduantage, to get ſtronger hold, & poſſeſſion of vs, and to get our ſoule into the bargaine; for that is the onely merchandiſe that he trades for; he will be content to cringe, and crowtch, (as they ſay of Camels to take vp their burthen) till he haue gotten you on his backe; and then he will run away with you to perdition.

First,

First, he seemes to let go his hold; and giue in, to let men breake loose from him, in leauing some sin, as prodigality, and wastfull spending, that hee may take faster hold on them by another; as by couetousnesse; because he perceiued, he had but slipperie hold before; so others, to get loose out of ignorance, to fall into damnable errors & heresies, and cauellings against the truth; others out of open prophane life, to fall into dangerous Scismes, Anabaptistrie, Iudaisme, &c. and many such like.

Herein hee deales like a skilfull

skilfull Fencer, who giues backe, but till his combatant haue beaten himselfe out of breath; and then he turnes againe vpon him, and winds him which way he lists: or like a cunning Fisher, who hauing stricken some great fish, lets him play vp and downe, till hee haue tired himselfe, and then takes him vp at his will: not vnlike the warlike stratagem vsed by *Iosuah* against *Ai*, seeming to flie, as though they were beaten, till the ambush had taken the citie; but then they turned againe, & made wofull slaughter: so the diuell will giue backe, & seeme Ios. 8. 15.

to

to flie in one ſin, but he will come againe vpon vs, with a freſh ſupply in another, and murder our ſoules, if we take not the better heed. So our Sauiour tells vs, Luk. 11. 24. *when the vncleane ſpirit is gone out of a man, &c. hee ſaith, I will returne whence I came; then goeth he and taketh ſeuen worſe ſpirits then himſelfe, all which enter and dwell there, ſo the laſt ſtate of that man is worſe then the firſt.*

2. Secondly, he yeeldingly tempts men, by intiſing them to ſeeke, and be beholding to him for helpes, and courteſies; which he is very forward

forward to affoord them, hauing a further reach, viz. to hooke in their ſoule; thus he will helpe men, to their loſt goods, if they will but ſeeke to the Wiſeman, that is the diuels Chaplaine; or if they be bewitched, they ſhal be vnwitched againe; or if any of their cattell, they ſhal but burne one of the company, and all ſhall be well; hee will doe any thing for them, but thus hee will get their hearts, by making them beleeue, that theſe are good meanes, and he a good diuel, and that it is good ſeeking to him, better then to goe to God by prayer:

So

So hee will helpe men to wealth, (if God do not crosse him) but it shall be by lying, glosing, dissembling, deceit, swearing, forswearing, forgerie, and such like, there is the soule gone into the match; and to fauour with men, but with man-pleasing, and the losse of a good conscience.

2. Remedies against the.

Parish. What remedies against these yeelding temptations?

1.

Past. First, take heed, lest the forsaking of one sin, bee not the embracing of another; I giue you the same aduice that wise Physicians giue men concerning bodily diseases; beware lest the reco-

recouery of one diſeaſe, bee not a lapſe into another as bad, or worſe; as the recouery of a quartaine, a falling into a dropſie, ſcuruie, conſumption, &c. ſo for ſins the diſeaſes of the ſoule: when you thinke you haue ouercome Sathan, in renouncing ſome one ſin, & that he is departed from you, yet feare, and ſuſpect leſt he returne againe with a freſh ſupply; and more ſtrongly prouided to ſet vpon you in another; and be you prouided for him accordingly.

Secondly, iuſtly miſtruſt and refuſe the diuels curteſies and profets of kindnes 2.

of

of what sort soeuer; take no manner of kindnesse at his hand, for hee meanes not well; but as *Saul* gaue *Michal* to *Dauid*, *To be a snare vnto him*: remember that *the very kisses of an enemie are deceitfull*, Pro. 27. 6. & know for certaine, that when any benefit is offered to you by sin, that is the very proferd kindnesse of the diuel; accept not of it therefore, if you loue your owne soule.

1 Sam. 18. 21.

Parish. Well, thus farre we are safely come now, by the good prouidence of our God; and haue passed the pikes, the dangers of Satans troupes: what are wee n w to

to meete withall next?

Past. Next, we shall haue something to doe with the world; but cheere vp, faint not; and hearke what our Sauiour saith, *Bee of good cheere, I haue ouercome the world*, Ioh. 16.33.

Parish. O blessed word! then I hope we shall doe so too: but what meane you by the world? what kinde of enemie is it? and how doth it tempt? *The world what enemie.*

Past. By the world wee meane the things of this world, whereof Saint *Iohn* 1 Epist. Chap. 2.16. Makes three sorts, viz. *The lust of the flesh* (that is, carnall delights, and

and worldly pleasures) *The lust of the eyes* (that is worldly wealth) *and the pride of life* (that is earthly honour, dignities, and preferments) so then briefly by the world, vnderstand worldly wealth, honours, and pleasures:

This world (through our corruption) is a fawning, false, and flattering enemie to vs; like a filthy witch that inchants men, that they are not themselues, but become like the drunken man that knowes not what hee doth: An * ancient Diuine many hundred yeares agoe said, *They renounce their Christendome, and disclaime the name of*

* *Lactan. Inst. lib. 2. cap. 1.*

of men, which looke not vpward, but downward; which the world makes them doe: or it is like a baſe Curteſan, that with her faire lookes and falſe flatteries inticeth men into her, but when ſhe hath got them in, pickes their purſes, and cuts their throats; like the Harlot, Pro. 7. 10. *In an harlots attire*; (ſo the world, all for ſhewes and outſides) *ſubtill of heart*; *lying in waite at euery corner*; *that with her faire ſpeech cauſed* the foole *to yeeld*; *till a dart ſtrucke through his liuer, &c.* ver. 10, 12. 21. 23. Nay though the world flaunts it out like a Lady

Lady of honour, yet is shee euen a common strumpet, common for euery body, that will make vse of her, or set their minde on her; they shall haue her good will, (be they neuer so base) to bee in loue with her, and to enioy her.

How the world tempteth.

Now to shew you how the world tempts vs, thus conceiue it; In all those forenamed temptations, whereof we haue heard, & whereby the diuell ensnares men, shee hath a stroke, as well as the diuell; and no maruell, being a tributarie to him; and confederate with him.

I suppose you would be loath

loath, wee ſhould goe backe againe, the ſame way wee came; to ſhew you how in particulars; it would be tedious; I will therefore content my ſelfe, with what hath bene ſpoken thereof; onely I aduertiſe you to obſerue thoſe remedies well; and ſo you ſhall no leſſe eſcape the worlds danger then the diuels; in all thoſe ſnares: but yet beſides, ſhee hath ſome more peculiar deceits; ſome whereof I will very briefly acquaint you with.

6 Temptations of the world.

First then, ſhe goes about to deceiue vs, with falſe and counterfet wares; tempting men to thinke & ouercome thouſands

thousands with perswasion, that these are very excellent, glorious, & goodly things; and that it is no lesse then an happines to haue them.

For which purpose, shee sets a maruellous glosse and glistering goodlinesse on them, to dazle mens eyes, and bewitch their hearts; to account them such things indeed: dealing herein not vnlike as *Iael* did with *Sisera*, shee brought him a seruice, *in a Lordly dish*, but meant his braines should pay the shot.

Iud. 5 25.

Oh how many are bewitched with a false opinion, & conceit of worldly things! thinking

thinking that good ſtore of ſiluer and gold, fine aparell, ſtately fine dwellings, rich furniture, feaſting and good cheere, mirth and iollitie, beautifull women, and their pleaſures, alſo great reſpect, and eſtimation in the world, and ſuch like; oh what braue and ſumptuous things are theſe! yea the fineſt things that are, and moſt to be deſired; whereas it is nothing ſo; for they are all but baſe-borne things, and of an earthly breed, not heauenly; and the truth tells vs, they are but *ſhadowes*, Pſal. 39.6. nay *nothings*, Pro. 23.5. nay worſe, euen *vanities*, *and*

vexations of ſpirit, Eccle. 1. 2. 14. *thorns*, Mat. 13. 22. *ſnares*, and *dangerous* matters, 1 Tim. 6. 9.

Pariſh. Then it ſeemes they are ſomething.

Paſt. They are not meere nothing at all, I grant, but nothing to that they make a ſhew of; they are not the things they ſeeme to be, viz. not true treaſures, as witneſſeth our Sauiour: nor true pleaſures, for they end alwaies in a diſpiſed lothednes, and ſorrowful heauines: *The end of ſuch mirth is heauines*: and *Salomon* found it ſo. Nor true honour, therefore our Sauiour ſaith, Iohn 5. 41.

Luk. 16. 11. and Mat. 6. 19. 20

Pro. 14. 13

Eccl. 2. 11.

5.41. *I receiue not honour from men*, and blames the Iewes, ver. 44. for *seeking honour each of other, and not that which comes from God.* So then these earthly things are not vnlike faire pictures to the eye, which though they are a substance well coulered, yet are not the things they beare a shew off.

Parish. Men will hardly bee thus perswaded of the things they haue.

Fast. No maruell for till men bee enlightned with heauenly wisedome, they are childish and foolish; and you cannot perswade a child that his gilded gay toy, or

hobbyhorſe-bells are not gold indeed, or to take a piece of true gold for them.

Secondly, the world tempts men, by making them thinke they ſhould be ſo well, if they had theſe things, and ſo well ſatisfied, that they would deſire no more: oh how much good they could, and would doe with them! and liue ſo comfortably; and ſerue GOD a great deale better, &c. All which are deluſions; for GODS Word tells vs of *riches kept for the owners thereof to their hurt*, Eccl.

Eccl.5.13. *and that hee that loueth ſiluer ſhall not be ſatisfied with ſiluer, nor he that loueth abundance with increaſe,* v.10. and that *there are men, who know no end of their labour, and riches, & yet bereaue their ſoules of good*; and liue not the more comfortably thereon, Eccl.4.8. & Chap. 6.2. See thoſe places; nay do not many ſuch liue much more vnquietly, and diſtractedly; and ſerue God leſſe, in performing holy duties? now they cannot bee at leaſure; they haue ſomething elſe to doe when they go about any good duties, they euer hang in the briers of

worldly cares or incumbrances; so that to desire more of the world, thinking that then wee should serue God better, is as if a man being to run for his life and waxing weary by the way, should clappe shackles on his legges thinking then to run the faster; the world incumbers vs, as *Sauls* armour on *Dauid*; and as *Martha* was cumbred, Luk. 10. 40. 41

Thirdly, she insnares men to thinke, that these things are their owne, sure enough, to do what they will withall; and shall continue with them, no doubt of it; and sticke by them, to helpe them

them in time of neede; all which are deceits.

For first, *we* our selues *are not our owne*, 1 Cor. 6. 19. much lesse these things; as he that is a bond-man, the very cloathes on his backe are his Masters; these things are but lent vs; and we are indebted to God for them; *The earth is the Lords, and the furniture thereof*, Psal. 24. and *the siluer and gold is mine saith the Lord*, Hag. 2. 8. and *the land is mine*, Leuit. 25. 23. they are ours onely to vse well, and no further: and for continuing with vs how can that be? seeing *riches makes themselues wings; and flie away as*

an Eagle, Pro. 23. 5. and so other things fleeting, and vanishing as experiẽce proues.

And as for sticking close to helpe vs in neede, first for the soule, they can doe it no good, neither helpe it to grace; as faith & repentance, comfort, &c. when it wants; nor against terrors of cõscience, the wrath of God, &c. The soule is as vncapeable of good by earthly things, as a woodden chest is of spiritual; & for helpe to the body how little is that? How doth a bag of gold cure the headach, if it be laid too? or a velvet slipper the gout? or a taffety gowne the paine in the backe?

backe? or a ſatten ſuite the ach in the bones?

Pariſh. But wealth & money, though they cannot take, or keepe away paines, ſickneſſe, griefe, &c. themſelues, yet will procure vs ſuch meanes, as ſhal be good helpes, and remedies to vs in theſe caſes.

Paſt. It is thereafter as God hath a liking to you; if he likes of it ſuch meanes ſhall helpe, if otherwiſe they ſhal do no good at all; and yet this is al the helpe that riches and worldly things can affoord vs in time of need; and is not this a poore matter?

But what helpe affoord they, when we haue greateſt need of al, that is in the houre of death?

Doe they not then altogether giue vs the ſlip, & leaue vs helpleſſe? Me thinkes I heare wealth with the reſt of his Companions, thus diſcourſing with his worldly maſter at the point of death; well Maſter, thus long haue I ſerued you; or rather you haue ſerued me, for truth is, you haue loued me too well; & doated too much vpon me; & therfore now you are likely to ſpeed the worſe; you were my Maſter in ſhew, but I was yours indeed, for you did what I would haue you, & nothing elſe; thus farre I haue gone with you, but further I neither can nor wil; I haue nothing to do in another world; now therefore Maſter

ſhift

shift for your selfe, for if you go to the diuell, I cannot helpe; I will go seeke me a new Master, adeu: Nay (saith his Master) I hope thou wilt not serue me so, now I haue most need of thee; many a nights rest haue I broken for thee, many an houre haue I bestowed on thee, many a meales-meat, yea many a Sermon, & good opportunity for my soule haue I lost for thee. *Wealth*, the more foole you Master, who bad you doe so? not God I am sure, but the diuel, & therefore to him you must goe I think, that set you a worke; or whether you goe I know not, nor I care not; but further to go with you I wil not. *Master*, nay,

I pray thee say not so, that goes to my very heart; goe speake a good word for mee at least, or answer for me. *Weal.* Not I, nay I am sure you shall answer for me and your selfe too; to tell you true, I doubt the place is to hot for mee, whether you are going; but go trie *Mr.* first, how you shall speed, and if you can get leaue to come backe againe, I may hap to serue you againe; beleeue it who lists; looke, looke here comes death quiuering in your lippes, quaking in your ioynts, staring in your eyes, I cannot endure the sight of him, oh draw the curtaines, shift for your selfe, and I will shift for one. *Master*, what! doſt

doſt thou mocke mee, to increaſe my miſerie, and dolour? what wilt thou leaue mee thus in the ſtraites? oh that I were to liue in the world again; I would care as little for thee as thou doſt now for mee; ah baſe vagrant; haue I thus intertained thee like a little god, all this while for this? oh all ye people of the world, bee admoniſhed by me, if you be wiſe; take heed how you giue intertainment to this vagabonly-roging wealth; that wanders vp and downe the world, going from one mans dore to another, & neuer continues long in a place; for if you truſt it too farre, and make too much of it, it will pilfer more from

from you, then you ſhall get by it & rob you of your beſt treaſure, the heart, and run away from you at laſt, and leaue you in the lurch, deſolate, and tormented; as it hath now ſerued me; ſee it is gone out of ſight, and hearing; Lord haue mercy vpon my ſoule; but now alas it is too late; I had no mercy vpon it in my life, but gaue it vnto the world, which hauing had the pleaſure of it; now caſts it off; now the Lord will haue no mercy vpon it in death, but ſends it to hell; ô that euer I was borne.

Lo, here is the helpe that the world affoords to men, in their greateſt neede, and neceſſitie.

Now

Now then aduise you, *whether will you loue temporall things, and so passe away with time, or loue Christ, and liue for euer?* Aug.

Parish. Me-thinkes the hearing of this, should make euery one to take heed of the world, all the daies of their liues: but bee there any more kinds of temptations wherewith the world beguiles men?

Past. Yea not a few; two or three more I will name.

Fourthly, then she tempts, and ouercomes thousands in stealing away their hearts from the liuing God, and heauenly things; and this she doth vnder pretence of great kindnesse, laying 4.

laying open her two breſts of pleaſure, and profit to vs, and ſuckling vs therewith, or rather inchanting vs; for while ſhee thus beſtowes herſelfe vpon vs, ſhee ſeekes inſenſibly to ſteale away our harts, & mightily preuailes with many; for the more we haue of the world, the more it will haue of vs, and our heart, if we looke not the better to it.

Herein being not vnlike vnto the Vſurer, who vnder pretence of kindneſſe imparting himſelfe, and his helpe vnto a man in neede, by lending him money, eates vp the man, and deuoures his eſtate; and all in kindneſſe you muſt imagine. And euen as *Dalilah* neuer ceaſed

sed lulling of *Sampson* her paramour & collouging with him, till she had got his heart, to take away his life, right so deales the world with vs; the heart is that she aimes at; and therefore wil get to sit as neare it as possibly she can; to draw the more affection to her selfe, and the more frõ God; as the vnder-boughs, & suckers on a tree, the nearer they are the root, the more sap they draw, from the prime branches: many tempting smiles also the world casts vpon the heart, whiles it solicites; the better to inueigle vs to loue her; care for her; ioy, and delight in her; desire her more, yea to put confidence in her; in a word

word to caſt away our ſoules vpon her.

Fifthly, the world inticeth vs, to giue her the priority of our ſeruice; ſhee ſtriues with God for the place, and will be ſerued before him; The world muſt haue our youth, God our old-age; the world our health, God our ſickneſſe; the world our ſtrength, God our weakneſs; the world our faire daies, God our fowle daies when wee cannot tell what to doe elſe, then to go to Church will ſerue turne; what (ſaith one) do you thinke I will looſe ſuch a faire day as this at plough or harrowes, carting, &c. to go to a ſermon?) for you muſt know, they think the time

throw her out as dirt, and dogs-meate; *Who is on my side* (saith the Lord) *who? cast her downe.* So did the Apostle *counting all as drosse, and dung in comparison of Christ*, Phil. 3. 8.

Lastly, the world doth tempt vs, by her crossing and thwarting, the manner of Gods proceedings; she frownes on them whom God fauours, and becomes an hard stepdame to them; and smiles on them that God frownes on, to draw vs to thinke that God doth so to bring vs into a dislike of the Lord, and his dealings, as hard, and vniust.

As also she inticeth vs; the more the Lord bestowes on vs, the

word to caſt away our ſoule

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what (ſaith one) do you thinke I will looſe ſuch a faire day as this at plough or harrowes, carting, &c. to go to a ſermon?) for you muſt know, they think the time

her out as dirt, and dogs-

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bring vs into a [illegible]
Lord, and his dealings, as hard,
and vniuſt.

As alſo ſhe inticeth vs; the
more the Lord beſtowes on vs,
the

the leſſe to returne to him, of loue, obedience, thankfulnes; & the more hee doth for vs, and bountifully deales with vs, the leſſe to ſerue him; as is vſually ſeene, when men are fulleſt, their ſeruing of God is leaneſt; who can finde in their heart to bee in loue, with this ſquint-eyed world, that lookes thus a-croſſe, to the Lord, in his doings; and makes vs do ſo too.

Theſe are ſome of the ſnares, wherewith the world intangles vs; & ouercomes many; heapes lie vpon heapes, but who is able to lay open all?

Pariſh. Alas, what remedies haue wee againſt theſe deadly deluſions?

Paſt.

Past. S. Iohn tels vs, *this is victory that ouercõmeth the world euen our faith*, 1 Ioh. 5. 4. which thus you must vse, first, you must verily beleeue, and bee throughly perswaded that these worldly things, yea the very best of them, are such, as God tels vs they are; viz. shadowes; vanities, thornes, snares, hurtfull, and dangerous (through our owne corruption) to our soules; for the reason men are so bold with them, and imbrace them with all their hearts, and full delight, is this; because they beleeue not God that they are such things, so dangerous; their monies, goods, lands, preferments, honours, pleasures, delights,

1. *Foure remedies against the worlds temptations.*

lights, &c. they thinke there is no harme at all in them, but all very good, though God say the contrary; 2. You must beleeue, that spirituall & heauenly things are far more excellent, no comparison, as namely the riches of grace, holines, glory; our spirituall honors, and heauenly priuileges, spiritual ioyes and pleasures of a good conscience, and communion with God; which but a few beleeue though they acknowledge it with their tongues; and so long the world holds them fast. 3. You must beleeue that these most excellent heauenly things are yours, that you haue as good aright vnto them, and in-

2.

3.

tereſſe

tereſſe in them, as any man hath, in the land he holds; then ſhall you reliſh ſuch admirable ſweetneſſe, and find ſuch ineſtimable gaine in them, that the charmes of the world ſhall not be able to worke vpon you, nor worldly things take poſſeſſion of your ſoule, the roomes being thus afore taken vp for God.

The ſecond remedy againſt the worlds temptations is, you muſt be very carefull, to keepe your heart chaſt, and cloſe to God; let it not be defiled with ſpirituall whoredome with the world; in powring out your loue vpon it; for if you do, you can neither loue God, nor bee beloued of him, remember al-

waies that saying of Saint *Iohn*, 1 Epist. 2. 15. *Loue not the world, nor the things that are in the world, if any man loue the world, the loue of the Father is not in him*; & Iam. 4. 4. *Whosoeuer will be a friend to the world, is the enemie of God*: and be sure, what smiles soeuer the world casts vpon your heart, it wil owe you a displeasure; keepe therefore this castle your heart strong against this enemie, for if the castle be once taken all is gone, and vnder command; *keepe your heart aboue all keeping*, Pro. 4. 23. And when the world shall come scraping for a roome in your heart, cut her vp short, & tell her your heart is bespoken long

long agoe by him, that hath moſt right vnto it and is beſt worthy of it, the Lord God; *My ſonne giue me thy heart*, Pro. 23. 26. and that which is ſaid, Pſ. 62. 10. *If riches increaſe ſet not your heart thereon*, concernes alſo all other worldly things.

For this purpoſe, take heede you minde not theſe things too much, nor occupie your thoughts too much about them; for the more you think of them, the more wil your heart inſenſibly be drawne after, to a loue & liking of them; ſuch connexion is there betweene the cogitations, and affections; and *her end is deſtruction*, who minde

earthly things, Phil. 3. 19. minde heauenly things more; for if the world haue lockt vp your heart close to it, how shall you get loose from it, and be willing to leaue all, when death comes? oh what tugging wil there be thē?

3. Thirdly, consider what extreame folly it is, to cast away the soule vpon the world; would not he be accounted a very foole, that should desire, but to act a noble-mans part in royall apparrell, vpon the stagē a quarter of an houre, or to haue the fingring, and telling of money all the day, or to spend one day in dalliance, feasting, and iollitie, which if it might be grāted him, he would be contented, to loose his life,

and bee hanged so soone as hee had done? How much greater folly is it then, for the short inioying of the worlds embracings, when the blacke night of death shall come, to haue the soule throwne downe into eternal damnation! Oh *what shal it profit a man, if he shall gaine the whole world, & loose his own soule* Mat. 8. 36.

Fourthly, be well contented with your heauenly Fathers allowance for these outward things; who in his wisedome knowes better then you, how much is fit for you, a weake stomacke cannot digest so much as a stronger; and a wise parent will not giue a little childe so great a lunches, though he cry 4.

for it, as to an hungry ploughman; for he would but ſpoile it halfe; let it content you, that you haue, that is fitteſt for you; will any body deſire for their apparrell, to haue the greateſt and largeſt garment, that is or can be made, or that euer any body wore? No, but that which ſhould beſt fit the euery way for their proportion; ſo ſhould you doe in this caſe; or elſe you ſhall be as childiſh as a little childe of three or foure yeares old, that aſſayes to put on his fathers bootes.

Conſider, you haue, howſoeuer more then you deſerue; and as your portion is not ſo large as that which ſome haue, ſo is it much

much larger then that which otherſome haue, who yet are better contented and more thankfull: and there is great reaſon you ſhould rather feare then deſire abundance.

And thus farre now we haue reached; and got ground, both of the diuell and the world; there remaines the fleſh, when we haue done with it, wee haue done withall. *the fleſh.*

Pariſh. What do you meane by the fleſh? what kinde of enemie is it? and how doth this tempt vs?

Paſt. By the fleſh vnderſtand the corruption of nature; called alſo in Scripture; [a] *Concupiſcẽce*, [b] *the old man*, *the* [c] *body of death*, [a] Rom. 7.7, 8. [b] Rom 6.6. [c] Rom. 7.24.

[d] Luk. 6.45. [e] Rom. 6.6. [f] Rom. 7.23.

an [d] euill heart, the [e] body of ſin, & [f] law of ſinne in the members, &c. This is in euery one of vs that comes into the world; as blindneſſe & vanity of minde, wiſedome of the fleſh, carnall reaſon; rebellion of will and wilfulneſſe againſt the righteouſneſſe of God; deceitfulnes of heart, corrupt conſcience, vnruly affections, and vnbrideled paſſions, frowardneſſe, wrath, enuie, pride, carnall confidence, ſelfe-conceitedneſſe, impatiency, worldly ſorrow, &c. with an infinite deale more of ſuch like loathſome ſtuffe wherewith wee are ouercome; in a word, whatſoeuer in our nature diſpleaſeth God; as nothing

thing indeed doth pleaſe him, while we are in nature; and till there be a new nature wrought in vs by regeneration; *They that are in the fleſh cannot pleaſe God*, Rom.8.8.

This fleſh is an home-bred enemie, and falſe traitor to vs; that lies cloſe lurking within our breſts, watching to doe vs miſchiefe; not vnlike an vnhappie dogge behind a doore; or *Dauids* familiar friend, that did him all the deſpight, Pſal.55.13. It diligently obſerues al the goings out, and commings in of the ſoule; and knowes all that it doth; it will be of our priuie counſell, and know the greateſt ſecrets of our hearts; and all

for this end, that it may disclose vs and our secrets to our enemies, the world and the divell.

How the flesh tempts.

Thus it tempts vs; first it being a strong allye and confederate with them; ioynes with them in all their traines and snares; whereof we haue heard before; it plots with them in al things against vs, and betrayes vs to them: for they could do vs no harme, if wee were true within our selues; but it is alwaies true to them and false to vs.

6. Waies

But further this flesh becomes an offence vnto vs, and works against vs in some more

1. peculiar kinds: first, it is as fewell to the fire & as very tinder

to

to catch & receiue the ſparkes of hell, that is, the euill motions that are ſuggeſted to vs, by the world & the diuell; thus letting them in (as it were) at the backe doore, that they may preuaile ouer vs and tyranniſe in vs.

Secondly, hauing thus receiued them in vnto her, ſhe enters into copulation, & ingenders with them, euen with the world & the diuell; mixing her ſeed of good-liking, conſent, delight, &c. with theirs of euill ſuggeſtions: then ſhe hatcheth theſe euill motions thus mixed together; and multiplies mightily; bringing forth an innumerable and monſtrous brood of

2.

3.

sinfull actions; which are so many venimous vipers & cruel cut-throats to the soule; and where doe you thinke is all this filthy doings and defilement committed? but in the very best roome wee haue, euen our heart, the place which the Lord our God hath chosen to set his name there; & reserued for his owne peculiar vse; to be as his chamber of presence in our soules; oh horrible! bold and impudent flesh that darest doe thus.

3. Thirdly, the flesh resists, nay quells, and quashes the good motions of Gods holy spirit in vs, *The flesh lusteth against the Spirit*, Galat. 5. 17. and *quench*

not

not the Spirit saith Paul, 1 Thess. 5. 19. the heauenly sparkes of holy desires, how oft are they nipped in the head by the flesh, that they neuer come to perfection? how oft, oh how oft doth the Spirit of grace knock at the doore of mens hearts by holy motions! but the base flesh that keepes possession within, answers him roughly, giueth him a shameful repulse, and sends him away with grosse discourtesies.

Fourthly, it is like to *Diotrephes* that *loues to haue the preheminence*; it striues with God for superiority in our soules; and to haue the command ouer vs; to which purpose it beares vs in hand, 4. 3 Ioh. 9.

hand, that Gods commands, are to too harſh, auſtere, and rigorous, (as the euill ſeruant, Mat.25.24. *Lord I know thee that thou art an hard man, &c.*) and that they are not to be endured; and God forbid that euery one ſhould bee damned, that will not do ſo: but contrariwiſe, that her iniunctions are wondrous eaſie, pleaſing, and much for our delight; and therfore to doe what it bids vs, it will be to our eaſe; make much of our ſelues, &c. but not to doe what God bids vs, no though he threaten; but to pittie our ſelues, that ſhall not bee vnto vs.

5. Fifthly, it tempts vs, and ouer-

ouercommeth numbers of men by falſe perſwaſions, As firſt, that God will beare with vs, though we doe ſome things forbidden in his Word, and maintaine our ſelues therein: Secondly, that none ſhall ſee or know it, when we doe euill: Thirdly, that wee ſhall neuer come into queſtion for it: Fourthly, that it concernes not others, and they haue nothing to doe with it; as if when the houſe is on fire, that concerned not the neighbours: Fifthly, that they are our foes, that tell vs of our faults. Sixtly, that we may part with ſin when we liſt.. Seauenthly, that a few good words at point of death, as

False perſwaſions of the fleſh.

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2.
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7.

as Lord haue mercy vpon vs, &c. will ſerue to ſaue vs; with abundance more ſuch like, and of this kind.

6. Sixthly, it ſpurrs on our vnruly affections and paſſions to run our riot; as anger, rage, reuenge, impatiency, frowardnes, ſullenneſſe, and diſcontentednes, carnall ioy, worldly griefe, fleſhly luſts, and ſuch like many, hereby to diſquiet our minds, to diſtemper, and vnſettle vs in an holy courſe; yea to driue all grace and goodneſſe out of vs, and ſo to ouer-run vs; as if the enemie can with his horſemen (ſuch are our affections) diſturbe, and diſorder the armie, he will ſoone ouerrun & preuaile at will. Pa-

Pariſh. What remedies can you helpe vs to, againſt theſe temptations of the fleſh?

4. Remedies againſt the tẽptations of the fl. ſh. 1.

Paſt. Firſt, ſeeing it is ſuch a traitor, you muſt bring it foorth to arraignement; and do execution vpon it; deale with it as with an enemy: Two waies there are to vanquiſh enemies; viz. Famine and Fight; both theſe you muſt vſe againſt the fleſh: the meanes whereby it is fed and nouriſhed are like it ſelfe, carnall; as carnal thoughts and cogitations, carnall deſires, affections, pleaſures, talke, and communication, carnall obiects; the calling, to minde alſo of ſinfull carnall delights, iniuries done vs, and wrongs recei

ued;

ued; as alſo idleneſſe, exceſſe of ſleepe, bodily eaſe, too much pampering of the bodie, and ſuch like, all which are as oyle to the fire, feeding and maintaining this traiterous fleſh within vs; theſe things therefore and the like muſt be withheld from the fleſh; that it may bee as it were affamiſhed; thus it ſhall languiſh, grow weake, and faint, this is a notable meanes to mortifie it.

As alſo you muſt fight againſt it with ſpirituall weapons; as the death of Chriſt by faith applyed to the killing and crucifying of it; and the ſword of the Spirit the Word of God, the precepts, threats, &c. therein,

muſt

must bee applyed to the flesh, to the wounding and killing of it; thus must we beat it downe; so did the Apostle, 1. Cor. 9. 27. *I keepe vnder my body*, or beate it blacke and blew with wounds, as the * word signifies; by body meaning this sinfull flesh, or corrupt nature; hereunto also holy fasting in due order and season, is of singular vse; and prayer of great force

* ὑπωπιάζω

Secondly, account it monstrous & vnnaturall, to honour the flesh so much as to set the crowne on her head, to make her Queene; to take iniunctions & commands at her hands, and to follow her dictates; this is 2.

is like as if you should set a blind, or vnruly mad horse foremost in the teame: and *the wisedome of the flesh is enmitie against God*; and if you liue after the flesh you shall die, Rom. 8. 13. that is eternally, and haue your portion among the damned ones in hell, thinke on that well.

3. Thirdly, beware you be not subiect to such base commanders, as vnbridled affections, and head-strong passions are, how shall they well gouerne you, that haue no gouernment of themselues? and be well assured, the stronger the passions are, the greater weaknesses they are; for he is not the strongest, nor

nor wiſeſt man that ſhewes moſt paſſion, but he that ſubdues it moſt, Pro. 16. 32. be not therefore ſubiect but get the maſterie ouer theſe; kurbe, and bridle them; keepe them vnder good gouernement.

4. Fourthly, remember and obſerue well what the Apoſtle ſaith, Gal. 5. 16. *Walke in the Spirit and ye ſhall not fulfil the luſt of the fleſh*; that is, order your life according to the direction & motions of the Spirit of grace, by Gods Word, and you ſhall not be led into temptation, as captiue by the ſnares of the fleſh; nor held in bondage thereby; this do, and you ſhall bee ſaued. 4.

And

And thus you are wellcome now to your iournies end; thankes bee to God, that hath led vs along thus safely hetherto.

Parish. Sir I thanke you for your helpe and good company: But I pray what benefit shal all they haue, that daily make vse of these things & so escape the dangerous temptations of all these our spirituall enemies.

Past. You now see whether such shall come, as do so; euen into the suburbes of heauen, a sanctified life, where they must be content to waite a while, till the gate of eternall life be opened to them, by a temporall death; and then they shall bee taken

taken in euen into the Citie, the celestiall Ierusalem; where *they shall for euer bee with the Lord*; wherefore let them comfort themselues; and one another therewith; and thinke vpon that our Sauiour saith, Reu.3.21. *To him that ouercommeth will I grant to sit with mee in my Throne, euen as I also ouercame and am set downe with my Father in his Throne*; and Chap. 22.14. *Blessed are they that doe his commandements, that they may haue right to the tree of life, and may enter in thorow the gates into the Citie.*

FINIS.

Behold Sathan hath desired to haue you, that hee may fift you, as wheat, Luke 22.31.

Watch, and pray; that ye enter not into temptation, Mat. 26.41.

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